

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—REV. xxii, 14.

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PRESIDENT HEBER C. KIMBALL'S JOURNAL.

AN ACCOUNT OF HIS MISSION TO ENGLAND AND THE INTRODUCTION OF THE GOSPEL TO THAT LAND.

CHAPTER III.

MEETING FOR CONFIRMATION—CONVERT AND BAPTIZE MISS RICHARDS—HER FATHER, A MINISTER, INVITES ME TO PREACH IN HIS CHAPEL—CONGREGATION BELIEVE MY TESTIMONY—MR. RICHARDS FRIGHTENED—CLOSES HIS CHAPEL AGAINST ME—HIS DAUGHTER TROUBLED—I PREDICT THAT HE WILL AGAIN OPEN HIS CHAPEL TO ME—PREDICTION FULFILLED—OTHER ELDERS ENCOURAGED BY THE REV. MR. MATTHEWS, WHO AFTERWARDS REJECTS THEIR TESTIMONY AND COMMENCES PREACHING THEIR DOCTRINES ON HIS OWN ACCOUNT.

Having had considerable success the short time we had labored in that place, and having baptized a number we requested them to meet at the house of Sister Dawson for confirmation on the evening of the second Sabbath after our arrival in Preston.

The people having come together, we fully explained to them the nature of that ordinance about to be performed. We then laid our hands upon between forty and fifty for the gift of the Holy Ghost, and confirmed them members of the

Church of Jesus Christ of Latter-day Saints. While attending to this ordinance the Spirit of the Lord rested down upon us in a peaceful manner, which caused us to rejoice exceedingly. Thus the word of the Lord spread and prevailed.

About this time, a young lady, the daughter of a minister of the Presbyterian order, who resided about fifteen miles from Preston, being on a visit to that place, happened to be at the house of a family with whom I was acquainted. Calling to see them at the time she was there I was introduced to her, and we immediately entered into conversation on the subject of the Gospel. I found her a very intelligent person, and she seemed very desirous to hear the things I had to teach and understand the doctrines of the Gospel.

I informed her of an appointment I had made to preach that evening, and invited her to attend. She did so, and likewise the evening following; and after attending these two services she was fully convinced of the truth, and the next morning sent for me, desiring to be baptized. I cheerfully complied with her request, and confirmed her at the water-side. The

following day, she started for home, requesting me to pray for her, and gave us some encouragement to expect that her father would open his chapel for me to preach in.

I hastened to my brethren, told them of the circumstance and the result of my visit with the young lady, and then called upon them to unite in prayer that the Lord would soften the heart of her father, that he might be induced to open his chapel for us to preach in, and that our way might be opened in that place.

The next week I received a letter from her, and one from her father, in which he informed me that I was expected to be at his place the following Saturday, as he had given out an appointment for me to preach in his chapel the next Sunday. The following is a copy of the letter :

"Sir:—You are expected to be here next Saturday. You are given out to preach in the forenoon, afternoon and evening. Although we be strangers to one another, yet I hope we are not strangers to our blessed Redeemer, else I would not have given out for you to preach ; our chapel is but little and the congregation but few—yet if one soul be converted, it is of more value than the whole world.

I remain in haste,

JOHN RICHARDS."

Agreeable to the kind invitation, I made preparation to visit that place, and took coach on Saturday afternoon at Preston, and arrived at his house a little before dark.

On my entering, he arose and said, "I understand you are the minister lately from America !"

Itold him I was, whereupon he bade me welcome to his house, and seemed to rejoice at my arrival.

After receiving refreshment at his hospitable board, we commenced a conversation which lasted till a late hour, which appeared satisfactory to the whole family.

The next morning I accompanied the reverend gentleman to his chapel, and at the hour appointed commenced to preach to a crowded congregation on the principles of salvation. I likewise preached in the afternoon and evening, and my hearers seemed to manifest great interest in the things

which I laid before them. Nearly the whole congregation shed tears of joy.

After I had concluded the services of the day, Mr. Richards gave out another appointment for me to preach on Monday evening, which I attended to. I likewise, by request of the congregation, preached on Wednesday evening.

A number now began to believe the doctrines I advanced, and on Thursday, six individuals, all members of Mr. Richard's church, came forward for baptism.

Mr. Richards now, seeing the effect which my preaching produced, and fearing lest he should lose all his members and likewise the salary which was allowed him for preaching, told me that he must close the doors of his chapel against me ; but at the same time his behavior was kind, and to his praise be it spoken, he treated me with the greatest hospitality.

I then began to preach in private houses, which were opened in that neighborhood, and I ceased not to declare to all who came to hear, both by night and by day, the glorious tidings of salvation, and that God had again restored the ordinances as at the first, and counselors as at the beginning.

Notwithstanding Mr. Richards closed the door of his meeting-house against me, he frequently came to hear me preach.

His daughter felt very sorrowful on account of her father not allowing me to preach any more in his place of worship, and wept much ; but I told her not to fear, for I believed that God would soften his heart and cause him to open his chapel for me to preach in again.

During this time I was principally entertained at his house. The next Sunday I went along with him to his meeting, feeling a desire to hear him preach. After he had finished his discourse, I was surprised to hear him give out another appointment for me to preach in his chapel. I accordingly preached in the afternoon and in the evening, and the word seemed to be with power and the effect was great upon the people. The next day I baptized two more, both members of Mr. Richards' church.

Mr. Richards had preached in that

place upwards of thirty years, and his members, as well as the inhabitants of the place and vicinity, were very much attached to him. Yet, when the fullness of the Gospel was preached, although in much weakness, the people, notwithstanding their attachment and regard for their venerable pastor, being convinced of their duty, came forward and followed the footsteps of the Savior by being buried in the likeness of His death.

After laboring for some time in this neighborhood, I was warned by the Spirit to return to Preston, and there found that I was anxiously expected by the brethren. They had received letters from Brothers Richards and Russell, which gave an account of their proceedings since they left Preston. Brother Goodson had also returned from Bedfordshire, where he and Brother Richards had labored, and he gave us a relation of their mission and success. He informed us that a minister by the name of Matthews, brother-in-law to Elder Joseph Fielding, received them very kindly and invited them to preach in his church. The invitation was accepted, and they preached several times. The result was that a number, among whom was Mr. Matthews and his lady, believed their testimony and the things which they proclaimed. Mr. Matthews had likewise borne testimony to his congregation of the truth of these things, that they were the same principles as taught by the apostles in ancient days, and beseeched his church to receive the same. Several of his members went forward and obeyed the Gospel, and the time was appointed when he was to be baptized. However, in the interval, something had caused him to stumble, and darkness had pervaded his mind, insomuch that at the time specified he did not make his appearance, but went to a Baptist minister residing in that place whom he pre-

vailed upon to baptize him. From that time he began to preach baptism for the remission of sins and no longer walked with the Saints. However, a great part of his members left him and obeyed the truth, and in a letter which he wrote to his brother-in-law, the Rev. James Fielding, he stated that his best members had left him.

It would probably be well to say a few words respecting Mr. Matthews and Mr. Fielding and their congregations, also their situation prior to the time the Gospel saluted their ears.

Mr. Matthews, who was a gentleman of considerable learning and talents, had been a minister in the established church of England. Seeing a great many things in that church contrary to truth and righteousness, and moreover, believing that an overturn was at hand, and that the church was destitute of the gifts of the Spirit, and was not expecting the Savior to come to reign upon the earth, as had been spoken by the prophets, he felt to withdraw from that body.

He consequently gave up his prospects in that connection, and began to preach the things which he verily believed; and was instrumental in raising up quite a church in that place.

Mr. J. Fielding had been a minister in the Methodist church, but for some of the causes mentioned, had withdrawn from that society, and had collected a considerable church in Preston. Those gentlemen, with their congregations, were, I believe, diligently contending for that faith which was once delivered to the Saints, at the time we arrived, but afterwards rejected the truth. Yet, notwithstanding they did not obey the Gospel, the greater portion of their members received our testimony, obeyed the ordinances we taught, and are now rejoicing in the blessings of the new and everlasting covenant.

Employment, which has been called "Nature's physician," is so essential to human happiness that indolence is justly considered as the mother of misery.

There is seldom a line of glory written upon earth's face but a line of suffering runs parallel with it, and they that read the lustrous syllables of the one and stoop not to decipher the spotted and worn inscription of the other, get the least half of the lesson that earth has to give.

THE ECHO CANYON WAR

(From the Salt Lake "Contributor.")

III.

The army for Utah began its march from Fort Leavenworth July 18, 1857. The Tenth Infantry, numbering five hundred men, under the command of Col. E. B. Alexander, was the first to start. These were dispatched by General Harney, but on the 28th of August he was relieved of the command of the Utah expedition, and Colonel Albert S. Johnston appointed to succeed him. By the 20th of September the entire force had taken the road, including the commander and the escort of the newly appointed governor, Col. Cumming, and other civil officers. It was expected by Col. Johnston that he would overtake the advance, and by forced marches enter Salt Lake City by October 20th, and that the rear, with the Federal officials, would arrive by the middle of November.

These various officers started upon the overland journey with flying colors, buoyant spirits and sanguine expectations. They never doubted but that their auspicious advent, over-awing presence and distinguished bearing among the barbarians of Utah would have the most salutary influence in civilizing and Americanizing the inhabitants. They were a glorious band of reformers, sent out as examples of American citizenship, to teach the rebellious "Mormons" how to honor and support the great government of the United States. Of course, the troops but obeyed the instructions of the administration, and became to the people of Utah, before the campaign was over, objects of commiseration and pity, rather than of apprehension or contempt.

While they were being mustered on the Missouri, and during the early days of their march, the people of our peaceful Territory were quietly enjoying themselves, secure in the consciousness of serving the Lord and developing a virgin country of untold wealth that He had given them for an inheritance, where they could build

themselves homes, rear their children in the paths of truth and virtue, beyond the contaminations of the sins and corruptions of the outside world. There has not been, since the ancient Nephtes occupied this choice land, a happier or purer people than those who dwelt in Utah. Confidence in each other prevailed to an unlimited extent. Virtue was regarded so sacredly, that in all the towns of the Territory none of questionable character could be pointed out. The sobriety, honesty and good conduct of all classes of the community was such, that bolts and locks to the doors of private and public houses were not required nor often used. Ladies were so secured from the glare of the libertine, that they walked the streets of our cities at all hours of the day or night, without fear of insult or molestation. The patriotism of the people was being continually expressed in their celebrations of the national holiday, and in their courteous treatment of all officers of the government, whose self-respect elicited the admiration of honest men, or justified them in extending the freedom of fellowship.

Occasionally rumors of the great excitement in the States, raised by the false charges of the atrocious Drummond, were brought to the people, but they were ignorant of the hostile movements of the government against them. Governor Young had occupied the gubernatorial chair for nearly eight years, giving infinite satisfaction to the people and the authorities at Washington. The affairs of the Territory, of every description, were in a most healthy and prosperous condition. Abundant harvests gladdened the hearts of the husbandmen, and the liveliest sense of gratitude to the Giver of all good swelled the breasts of the whole people. As an expression of this feeling, a grand, characteristic celebration of the tenth anniversary of the arrival of the Pioneers in the valley, was arranged to come off at the head waters of the Big Cottonwood. We

reproduce the official account of this historic occasion, as published in the *Deseret News*:

THE TWENTY-FOURTH OF JULY IN
THE TOPS OF THE MOUNTAINS.

On Wednesday, the 22nd inst., numerous teams could be seen wending their way by the different routes to the mouth of Big Cottonwood Cañon, the company being privileged to camp for that night at any point below the gate in the canyon. On the 23rd, President Brigham Young led the van of the long line of carriages and wagons, which easily passed up the now comparatively smooth ascent, made so at great expense by the Big Cottonwood Lumber Company, and began to reach the camp ground at the lake at about eleven a.m. By good time in the afternoon all the company, numbering two thousand five hundred and eighty seven persons, with four hundred and sixty-four carriages and wagons, one thousand and twenty-eight horses and mules, and three hundred and thirty-two oxen and cows, were encamped and busily engaged in their several arrangements for the morrow.

Captain Ballo's band, the Nauvoo brass band, the Springville brass band, the Ogden City brass band, and the Great Salt Lake City and the Ogden City martial bands were in attendance; also the first company of light artillery, under the command of Adj. Gen. James Ferguson, a detachment of four platoons of Life Guards, and one platoon of the Lancers, under the command of Col. R. T. Burton, and one company of Light Infantry, under the command of Capt. John W. Young. Col. J. C. Little, Marshal of the day.

At 4 p.m. the Martial bands serenaded the camp. At sunset notes from a bugle summoned the Saints to an eminence near the centre of the camp ground, when President Brigham Young made a few remarks, recounting the mercies of God to this people, in delivering them from the power of their enemies, in making the desert places blossom like the rose and the sterile plains yield luscious fruits and golden grain, in loading the leaves of the trees and shrubbery with honey

dew, and in increasing our flocks and herds in a marvelous manner. After Pres. Young had concluded his remarks, President H. C. Kimball offered a prayer of thanksgiving unto God for His goodness to this people; prayed for Israel, and Israel's enemies, and renewedly dedicated and consecrated unto God, the ground, the waters, the timber, the rocks and all the elements pertaining to the stream upon whose head waters we were assembled, to celebrate the tenth anniversary of the entrance of the pioneers into these valleys.

Three spacious boweries, with plank floors, had been provided by the B. C. Lumber Company, and a large number passed the evening in the joyous dance.

July 24th every one began to enjoy the privileges of the occasion as best suited their several tastes and feelings, in accordance with the order of the day, giving liberty to all to do as they pleased, occupying their time and opportunities in a manner the most conducive to the greatest amount of happiness and comfort. The different bands played at intervals throughout the day, and greatly added to the zest of the varied sources of enjoyment.

At morning assembly the choir sang, "On the mountain tops appearing." Prayer by Elder Geo. A. Smith. Pres. Kimball gave a few instructions for the government of the company in their exercises during the day, and said that on account of the large number of people, Pres. Young wished them to attend to prayers at their several tents.

The stars and stripes were unfurled on two of the highest peaks in sight of the camp, and on the tops of two of the tallest trees. At twenty minutes past nine a.m., three rounds were fired from a brass howitzer, for the First Presidency of the Church of Jesus Christ of Latter-day Saints and our rights and independence. At fifteen minutes past ten a.m. three rounds were fired for the "Hope of Israel." Captain John W. Young's company of Light Infantry were paraded, and elicited admiration and astonishment from all beholders. This company numbers fifty boys, ranging from ten to twelve years of age, and

was furnished with tasteful uniforms by Governor Young, and truly they are the "Hope of Israel."

At about noon, Bishop A. O. Smoot, Elders Judson Stoddard and O. P. Rockwell and Judge E. Smith rode into camp, the two former from the States in twenty days.

At about sunset the camp assembled for prayers, when President Wells made a few remarks in relation to the latest tidings from the States, upon the order of leaving the ground in the morning, and concluded with prayer, Songs by Brothers Poulter, Dunbar, McAllister and Maiben commenced the evening's exercises, after which dancing and general hilarity continued to a late hour.

On the morning of the 25th the company began to vacate the ground at daybreak, every one apparently highly gratified with the privilege they had been so blessed in enjoying.

G. D. WATT, Reporter.

The news which the brethren above named brought from the States was that the mails for Utah were refused them at Leavenworth; that intense excitement existed in the States on the Mormon question; the reports of the ex-officials of Utah were being spread abroad and commented upon in every paper, and the probability of the Government sending an armed force to quell the Mormons had about become a certainty. In army circles it was understood that General Harney would be assigned the command.

The entertainment planned for the occasion was scarcely interrupted by this news, brought so rapidly from the frontiers, and received on this ever memorable twenty-fourth. The writer, then but three years of age, remembers the pause in the exercises, and seeing General Wells step forward and address the people. The incident made the first indelible impression upon his memory. The tenor of that gentleman's remarks may be readily imagined by those who know him. Though at the conclusion of his

speech the cry was, "On with the dance, let joy be unconfined," the address was one of historical significance. It expressed in unmistakable terms the just indignation that all felt. It outlined the policy of our people under the trying ordeal before them. It declared, and the everlasting hills heard and re-echoed the cry, that we are the people of God, and He hath made us a free people. We will maintain our freedom. No enemy in any guise shall enter the peaceful vales that we have secured for our inheritance, and shackle us in the bonds of slavery, or corrupt our homes with the abominations of Babylon.

While intense feeling existed in the breasts of all at the insult we had received, the philosophic faith of the people enabled them to throw off any apprehension of danger that otherwise would have rested upon them. So far from succumbing to the promptings of fear, the liveliest spirit of indifference prevailed. The extreme folly of sending an army to subdue a people guilty of no crime, was so apparent to those conscious of the purity of their lives and the favor of God, that not to indulge in hilarity would have plunged them into depths of sorrow, pitying the poor, blind administration that disgraced our loved and honored country.

Relief from such feelings was found in the dance, the singing and rhyming, the patriotic toasts, and in the general sport liberally provided. The following extract from lines and chorus hastily composed and sung by Brother Poulter, were taken up and sung by the multitudes, to the tune of "Camp-town," and for years after were a favorite among camp-fire rhymes:

"Squaw-killer Harney's on the way,
Doo-da, doo-da,
The Mormon people for to slay,
Doo-da, doo-da day.

"Then let us be on hand,
By Brigham Young to stand,
And if our enemies do appear,
We'll sweep them from the land."

Economy is the parent of integrity, of liberty and of ease; the sister of temperance, of cheerfulness and health. Profuseness, on the contrary, is a cruel and crafty demon, that gradually involves her followers in dependence and debts; that is, fetters them with iron that enters into their souls.

TIME OCCUPIED IN TRANSLATING THE BOOK OF MORMON.

BY G. R.

Objection has been made to the divinity of the Book of Mormon on the ground that the account given in the publications of the Church, of the time occupied in the work of translation is far too short for the accomplishment of such a labor, and consequently it must have been copied or translated from some work written in the English language, most probably from Spaulding's "Manuscript Found." But at the outset it must be recollected that the translation was accomplished by no ordinary means. It was done by divine aid. There were no delays over obscure passages, no difficulties over the choice of words, no stoppages from the ignorance of the translator; no time was wasted in investigation or argument over the value, intent or meaning of certain characters, and there were no references to authorities. These difficulties to human work were removed. All was as simple as when a clerk writes from dictation. The translation of the characters appeared on the Urim and Thummim, sentence by sentence, and as soon as one was correctly transcribed the next would appear. So the enquiry narrows down to the consideration of this simple question, how much could Oliver Cowdery write in a day? How many of the printed pages of the Book of Mormon could an ordinary clerk transcribe from dictation in a day? When that is determined, divide the total number of pages in the Book of Mormon by that number and you have the answer in days.

It now becomes important to discover when the translation was commenced and when it was finished. This cannot be determined to a day, but enough is known for our purpose.

When Oliver first visited Joseph some little had been translated, exactly how much is not known. The next question is. When did that visit occur? We will let Oliver answer. He writes (Times and Seasons Vol. I, page 201): "Near the time of the setting of the sun, Sabbath evening,

April 5, 1829, my natural eyes for the first time, beheld this brother. He then lived in Harmony, Susquehanna County, Pennsylvania. On Monday, the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday, the 7th, commenced to write the Book of Mormon."

In the History of Joseph Smith, we read: "During the month of April I continued to translate and he (Oliver) to write with little cessation, during which time we received several revelations." And again: "We still continued the work of translation, when, in the ensuing month (May 1829) we, on a certain day went into the woods to pray." Oliver also states: "These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummim, or, as the Nephites would have said, 'Interpreters,' the history or record called the Book of Mormon."

Thus we see these two young men bent the whole energy of their souls towards the accomplishment of this most important work. They united their youthful zeal "day after day, uninterrupted" and "with little cessation" to the labor of translation. It requires very little imagination to understand how diligently and earnestly they toiled, how they permitted nothing to interfere with their labor of love, how they devoted every hour, until fatigue overcame them, to the divinely imposed task (and young and vigorous as they were it was not a little that would tire them out) while curiosity and other far worthier feelings would give zest and inspiration to their labors; as they progressed we can well imagine how their interest in the narrative increased until they could scarcely tear themselves away from their inspired labors even when their minds and bodies called for food and rest. The enthusiasm with which Oliver speaks of those days shows

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 11, 1882.

MONEY FOR THE "MORMON" MISSION.

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THE New York Methodist Episcopal Mission, at its sitting on November 9th, among other appropriations for various missions, gave \$12,500 to further the work of its mission in Utah. The *Utah Journal*, an ably edited paper published at Logan, Cache County, Northern Utah, comments thereon as follows :

"When men are willing to put their hands in their pockets and take thence money and devote it to the conversion of souls whom they regard as lost, their conduct entitles them to credit for sincerity and philanthropy, and however much the 'Mormons' in Utah may be amused at the idea of being converted to the Methodist God—a being without body, parts or passions, sitting on the top of a topless throne, whose centre is everywhere and circumference nowhere, and to the Methodist theology which teaches that all things were made from nothing, and that 'faith in Christ will save you,' whatever be your works or lack of works—they will certainly have respect for those who, by the legitimate means of missionary work, seek to win them from the alleged error of their ways.

The 'Mormon' people do not care how much money is spent for the maintenance of sectarian missions among them, provided that the persons engaged in such missions will confine themselves to methods for the conversion of the people, which are everywhere recognized, as legitimate means of proselyting. The 'Mormon' people can dwell in perfect harmony with any other denomination that will confine their course to the worship of their God and the minding of their own legitimate pursuits.

The 'Mormons,' however, protest against the means that have frequently been urged, attempted and adopted, by certain religionists, for their conversion. For instance, they object to the action of 10,000 ministers of a certain denomination, each of whom a few months ago, called a meeting on a given Sabbath day, berated and misrepresented the Latter-day Saints before his flock, and urged them to sign a petition to Congress to deprive of their most sacred rights the old settlers of Utah. They object to the action of certain judges, who, sitting on the bench, and exercising jurisdiction over their lives, limbs and liberties, have suffered their decisions to be biased by an unrighteous, unholy and un-Christian missionary spirit. They object to the action of a certain Governor who, ostensibly having at heart their conversion, disfranchises 18,000 of them by a single penstroke.

Now, however zealous for the conversion of the 'Mormons' the parties may be who have engaged in the above and kindred attempts and measures for

proselyting the 'Mormon' people, the latter will never be converted by such arguments from their present views of religion, right and law. This may be set down as a foregone conclusion, attested by the experience of all past ages.

It would do no harm, violate no law, infringe on no one's rights, and create no such antagonism as exists in Utah to-day, if the pious souls throughout Christendom, who so languish to see Utah and the 'Mormons' reduced to the present plane of civilization throughout our nation, would try for their conversion the same or similar methods that are practiced for proselyting to the various so-called Christian churches, the non-Christian inhabitants of other portions of the globe.

The 'Mormon' people invite the so-called Christian world to bring forth its strong reasonings; to compare its civilization with theirs; to contrast the fruits of their conflicting and incoherent creeds, with the results of modern revelation from God, and if that which Christendom produces is superior to what the 'Mormons' can exhibit to the critical gaze of mankind, the latter will unhesitatingly yield the palm and forego their present faith.

In considering the matter of funds raised to aid in the conversion of the 'Mormons,' the question, suggested by past experience, rises in the mind: How were the donors prevailed upon to part with their money? If by truthful representations of the happy homes, sincere piety and peerless purity of life of the 'Mormons,' then all right. But if the sympathies and generosity of the donors have been wrought upon by pictures of 'Mormon' immorality, ignorance and general depravity that are so prone to a spontaneous methodistic-ministerial mind, the 'Mormons' again enter a mild protest against such means of Christianizing them.

A feeling of common fairness inspires the desire that all who are appealed to for money to aid the Methodistic missionary cause in Utah, might be correctly informed as to the true condition of the people here, to aid in whose conversion the money is given. But as this at the present time is impracticable, the 'Mormons' can only remain passive, content to smile at the Pharisees and Sadducees who are attempting to convert the Apostles!"

DISTRICT MEETING.—A district meeting of the London Conference will be held at 23, New Road, Whitechapel, London, on Sunday, January 7, 1883. President John Henry Smith is expected to be present.

LANDED AT NEW YORK.—Apostle Albert Carrington, who sailed from Liverpool on Saturday, November 25th, per S.S. *Abyssinia*, arrived at New York at 5 p.m. on Wednesday, Dec. 6th.

TO CONFERENCE PRESIDENTS.—It is desired that the Statistical Reports for the year, the Tithing and Temple lists for the half-year, and the Financial Reports for the quarter, all ending December 31, 1882, should be gotten up as soon as possible and forwarded to this Office, so as to reach here at the very latest by the 10th of January. Branch Presidents will please see that there is no delay or carelessness on their part in forwarding their reports to the Conference Presidents by the time indicated by them, so that they may be able to comply with these instructions, and that no Branch be omitted from the reports.

CORRESPONDENCE.

Sittingbourn, Kent, Dec. 4, 1882.
President John H. Smith.

Dear Brother,—I herewith present a brief report of my labors in the London Conference, having been engaged here for thirteen months—the first eleven months in the Districts of Berks and Wilts, under the direction of Presidents Cooper, Tucker and West.

I took great pleasure in my labors there, though at first feeling strange and very weak, but by the help of the Lord, in answer to prayer, I have at all times had strength as circumstances required. Being sometimes assailed by professed teachers of the Gospel of Christ, I am thankful to God that I was at all times able to stop the mouth of the gainsayer, and to put to naught the questions of silly men.

Though the Districts were hard and the Saints much scattered, I felt to rejoice at the privilege of being a messengers of life and salvation. I held many out-door as well as indoor meetings, and had the joy of seeing some of the seed thus sown spring up and bear fruit.

While in those Districts I baptized seventeen, and twenty-nine emigrated to Zion, some of whom I had baptized. I also made the acquaintance of many warm-hearted Saints, living their religion and doing all they could for the comfort of the Elders who call to see them, and I feel to bless them in the name of Jesus Christ for their many acts of kindness to me, which I never can forget.

At our last Conference, President West appointed me to travel in the Districts of Essex, Kent and Bedford; accordingly on the 11th of last October I left for Kent alone, with no one to pilot me through the District. I traveled thus till joined by brother Leo H. Clawson in November. We have since taken a circuit of Essex and Kent, baptized eight souls and held many meetings. On the 12th of November we had a visit from President West, and at this place organized a Branch of the Church, set apart officers, ordained others to the

Priesthood, and had a time of rejoicing, though unable to get a hall to hold meetings in, having tried in vain for three different places. The first was refused on account of our marriage laws, in the next case we were told to come before a board of directors. We were glad at this, as we thought if any objections were made or questions asked, it would give us a chance to lay before them the Gospel, so we took some tracts and articles of faith in our pockets, but much to our disappointment upon arriving were shown into a side room, and one of the directors informed us that we could not have the hall, and said some things that were not true. When showing him that he was mistaken, he said we could not have it, and he would not argue the point. In the next instance it was an old gentleman whom we met at his house; after asking to what sect we belonged, and I telling him the Church of Christ, he appeared to be satisfied, and said we could have his hall. I did not tell him any more lest he should refuse. I asked him the rent of the hall, when he told us to call in the evening; we did so, when he said that I did not give him the right name in the morning, that we were not the Church of Christ, but "Mormons." I told him that was not our name—our name was the Church of Jesus Christ. He then told us we could not have the hall, but if we had belonged to any other denomination we might have had it. I asked him his reasons, he said he did not want to be catechized and dismissed us.

Thus the way is hedged up to try to prevent the spread of truth, still we feel to rejoice in the Gospel, we know it to be true though there are many ups and downs in our path. As a rule I have been undisturbed in my mission, but at one time barely escaped a mob that had assembled with tar and soot to give me a "new suit," thinking I was going to baptize that night, but I did not, much to their disappointment. Two policemen came at 10 p.m. one night to take myself

and brother Clawson into custody, they being on the lookout for two thieves, and having been told that two strangers were at the house in which we were stopping. It was a "game" some one had played who knew our whereabouts. On telling the officers who we were, they went off and left us in peace. We feel to press on in the path of duty, climb

the mountain of error and plant the flag of truth on the summit.

Ever praying for the welfare of all engaged in the Lord's great latter-day work, and hoping this will find yourself and all at the Office in good health, as it leaves me, I remain

Your brother in the Gospel,

HYRUM H. EVANS.

MINUTES OF A MEETING

OF THE WIGAN AND RUNCORN DISTRICT OF THE LIVERPOOL CONFERENCE,
HELD IN THE CO-OPERATIVE HALL, SANKEY STREET, WARRINGTON,
ON SUNDAY, NOVEMBER 26, 1882.

Present on the Stand from Utah : Apostle John Henry Smith, President of the European Mission ; Bishop O. F. Whitney, from the Liverpool Office ; Elder Wm. Groesbeck, of Salt Lake City ; George C. Parkinson, President of, and Wm. S. Tanner, George Perry, George Wilson, Henry Leyland and Joseph Graham, Traveling Elders in the Liverpool Conference.

10.30 a.m.

After the usual opening ceremonies, with prayer by President Parkinson, the Sacrament was administered by Elders Tanner and Leyland.

President Parkinson said he was much pleased at the privilege of meeting with the Saints on such an occasion, and hoped all would feel benefited by coming together. He briefly stated the object of the meeting, and called upon the Presidents of Branches to report their labors and the condition of affairs in their respective Branches.

Elder Robert Gill, of Warrington, said there were about twenty members in his Branch, in a very scattered condition, consequently they could not attend meetings as often as they wished ; but as far as he could judge the Saints were in a very favorable condition, with but few exceptions, and are desirous of keeping the commandments of the Lord and making every effort to gather to Zion. He felt well in the work, and wished to continue in the service of the Lord.

Elder Scott W. Anderson, of Liverpool, said he could not say that all in his Branch were living as they should, but the majority are good faithful Saints and feeling well. Many have emigrated this season and last, leaving about fifty or sixty who may be counted as members of the Church. Some of these expect to take their flight Zionward next season. He knew this to be the true work of God, and as such it would stand forever.

In the absence of other Branch Presidents, the Traveling Elders were called upon to report their labors and to speak as they were led.

Elder Wm. S. Tanner, in representing Wigan and Runcorn, stated that in this District there are five Branches, besides a few scattered members. As a majority they are feeling first-rate, though they have their faults and many temptations. Most of them seem desirous of emigrating, and some will doubtless be able to get away next season. He had taken great pleasure in his missionary labors, and desired to continue in the good work ; exhorted the Saints to live their religion, and advised all strangers to investigate the doctrines of Jesus Christ.

Elder Geo. Perry corroborated the report of Elder Tanner. He felt it a great pleasure to stand before the Latter-day Saints, for he knew them to be a good people, and with all their failings the best people he had ever associated with. Said he knew this

to be the true Church of God, and that the gifts and blessings are enjoyed by the Saints as in former days. He felt well in the work, and believed much good could be done among strangers in some parts of the District.

Elder Geo. Wilson was pleased to meet with the people. He had been in the field only a short time, but had already learned that many were more inclined to believe false reports about the Latter-day Saints, than the truth when brought to their notice. He felt willing to do all he could for the advancement of this work, for he knew it was of God and would continue to spread.

Elder Henry Leyland bore testimony to the truth of what had been said. He was happy to report about fourteen or sixteen baptisms since the last Conference was held, and many more than this had emigrated to Zion. He felt to bless the people in the name of the Lord, and exhorted the public to prove the doctrines which were taught by the Elders of Israel; he could promise them that if they obeyed the requirements of the Gospel they should know, as he knew, that they were the true doctrines of Jesus Christ.

Elder Joseph Graham said he was a new laborer in the field, as he had been in England but about one month. He felt to thank God for the privilege afforded him of assisting to forward the work of the Lord, which he knew this to be, and bore testimony that the Gospel would never again be taken from the earth, but that the testimonies of the servants of God would stand as a witness against every soul that rejected them. The doom now impending over the nations will speedily descend upon them if they do not repent and turn unto the Lord. Advised all to seek after the Lord and obey His laws.

President Parkinson had listened with pleasure to the reports and testimonies of the Elders, and felt like adding his to the rest. He had been in the Conference but a short time; had visited nearly all the Saints and conversed with many strangers, and had found the people in this part of the world about as they are in other parts. Some are a little neglectful in

looking after their future interests, but as a general thing the Saints are trying to live the religion of Jesus Christ. The Conference is divided into two Districts, each containing four or five Branches. In some localities there is quite a spirit of inquiry, and he felt assured that much good could be done this winter. He showed the necessity of immediate revelation from God in order that men might be called to the ministry now as they were in the days of the Savior. Proved from the word of God how men were authorized formerly, and what the first principles of the Gospel were; asked by what authority these sacred laws had been changed, and from what source had come the repealing law. If the Lord has ceased to speak and the heavens are shut up, as our "Christian" friends declare and would have us believe, then we can easily determine who has sought to usurp the authority of God in taking this honor unto themselves. Spoke of the present condition of the world, and bore a strong testimony to the restoration of the Priesthood of God through the Prophet Joseph Smith.

Singing. Benediction by Elder Wm. Groesbeck.

2 p.m.

Singing. Prayer by Elder W. S. Tanner.

Bishop O. F. Whitney addressed the congregation upon the heavenly origin of man, the probation of pre-existent spirits, and proved by Scripture and forcible reasoning that all the creations of God were firstly spiritual and then temporal. Showed the necessity of man's coming to this earth and descending below all things in order, like Jesus the Exemplar, to rise above all things. Dilated upon the divine mission of Christ and his atonement, without which no being could have been saved. He reviewed the first principles of the Gospel, proving the necessity of obedience to each, and showed that the gifts and blessings of the Gospel always did and always would accompany the true Church of Christ. The speaker concluded by bearing a powerful testimony to the truth of the Gospel, its restoration in the latter days through

the Prophet Joseph Smith, and depicted the separate destinies of those who accept and those who reject it. He said he was born in Salt Lake City, and was proud of it. He knew the Latter-day Saints to be a good, virtuous, God-fearing people. He was not ashamed of his birth-place nor his origin, neither was he ashamed of the Gospel of Christ, for it is the power of God unto salvation.

Singing. Benediction by Apostle John Henry Smith.

6 p.m.

Singing. Prayer by Bishop O. F. Whitney. Singing.

Apostle John Henry Smith occupied the time of the evening meeting. He was pleased to meet once more with the people in England. He had traveled some little in their midst previous to coming on this mission, and he had found them to be an honest, fair-minded people, and generally willing to hear both sides of a question before passing judgment thereupon. He had traveled in other countries, and was conversant with their customs and practices, and had met and conversed with leading men of various nations; but never in his life had he found a people that tolerated crime, vice and idleness to a less degree than the people commonly called "Mormons." He had grown up with them, and he knew them to be a good people. He touched upon the first principles of the Gospel, substantiating them by quotations from Holy Writ. He showed that Christ came to lift the universal curse then resting upon the shoulders of the human family, and that He, in order to fulfill all righteousness, was baptized in water to free himself from the sins of the world which he had assumed. He spoke of the immutability of the laws of God, depicted the present deplorable condition of the world, and called upon all men to repent of their sins, be baptized for

the remission of the same, and learn to serve the Lord. We believe in paying tithes and offerings, in building temples and officiating in them for the living and the dead, thus forming the connecting link between the people of God in this day and the Saints who have lived in former dispensations. We believe that man will be punished for his own sins, and not for Adam's transgression or that of any other individual. For this reason it is necessary that every man should so order his life as to meet the approval of the Almighty. We believe in the eternal union of the sexes, the same order of marriage that Abraham and the Patriarchs of old believed in and practiced. We believe God will have a people who will stand up under the trials, persecutions, scoffs and jeers of the world, and who will obey the laws and be pure in heart. The speaker closed by bearing a strong and powerful testimony to the truth of the great latter-day work, and advised all people everywhere to look well to the doctrines taught by the Elders of Israel. Invoked the blessing of God upon all who love and live for the truth.

Singing. Benediction by the closing speaker.

The Saints were requested to remain after the dismissal of the meeting, which they did, and were much encouraged and edified by the kind and spirited counsels of President Smith.

The meetings were well attended by Saints and strangers, and much power and freedom were enjoyed by the speakers. A peaceful spirit prevailed, and all seemed cheered and edified. The hall was commodious and the day pleasant, which added comfort to the entire day's proceedings.

One application for baptism was made at the close of the afternoon's services.

SCOTT WM. ANDERSON, Clerk.

There is something in obstinacy which differs from every other passion. Whenever it falls it never recovers, but either breaks like iron, or crumbles sulkily away like a fractured arch. Most other passions have their periods of fatigue and rest; their sufferings and their cure; but obstinacy has no resource, and the first wound is mortal.

TIME OCCUPIED IN TRANSLATING THE BOOK OF MORMON.

[CONCLUDED FROM PAGE 791.]

plainly that this was the case, and we cannot reasonably think that Joseph was any less interested than he.

Now let us examine when these two brethren commenced their marvelous work. Two series of dates have been given. Oliver's given above, and another in the history of Joseph Smith, which gives the dates as the 15th and 17th of April, or ten days later. Oliver's has this evidence of its correctness, that, as he states, the 5th, 6th, and 7th of April, 1829, fell on Sunday, Monday and Tuesday, which, of course, those ten days later would not. Again the event being of more importance in his life than in Joseph's, he was more likely to recollect the details, besides, being a better scholar and penman, it is more probable that if any record of the circumstance was made at that time he made it. But really there is no discrepancy. The dates 15th and 17th in the Pearl of Great Price, in Joseph's history, etc., are unfortunate typographical errors, or mistakes in printing. In the original manuscript in the Historian's Office the dates are the same as those of Oliver Cowdery—the 5th and 7th. But the mistake having once been printed it has been copied out of one journal or book into another until nearly all our works have perpetuated the blunder. Of course it is impossible to tell now whether the mistake was made by a copyist in the Historian's Office or by a compositor at the printer's.

From Joseph's and Oliver's narrative we learn how far they had progressed in the work of translation at the time of the visit of the angel, John the Baptist, and their baptism. This took place on May 15th of the same year. It was because they found in the teachings of the risen Redeemer to the Nephites certain instructions regarding baptism that they were led to inquire of the Lord regarding this ordinance, and their inquiry led to the angel's visit. Where are these teachings found? In the third book of Nephi; some, probably the very ones

that so deeply impressed the minds of these young men, on page five hundred and three of the Book of Mormon (latest edition). Then it is evident that between April 7th and May 15th they had translated as much as makes five hundred and three pages of the printed Book of Mormon. How much is this a day? Between these two dates, including April 7th, but not May 15th, there are thirty-eight days, which would make about thirteen pages a day, if we allow nothing for what was previously transcribed. A swift writer copying from dictation could write four such pages in an hour, as we have demonstrated experimentally, an ordinary writer about three. But allowing that Oliver Cowdery was a very slow writer, and that he only copied at the rate of a page in half an hour, even then they would only have had to work six and one half hours each day to accomplish the task; and if they rested entirely on Sundays about one hour more. So we see, making no allowance for the work already done, allowing Oliver to have been a slow penman for his profession—a schoolmaster—and admitting that they ceased from their labors on the Sabbath, still it was only necessary for them to do a short day's work, especially for two young men in the prime and vigor of life; and yet allow ample time for the reception of revelations (which were given through the Urim and Thummim) and the performance of other duties that possibly occasionally called for their attention.

To show how easy such an effort would be we will state that President George Q. Cannon has informed us that when he translated the Book of Mormon into the language of the Sandwich Islanders, he frequently translated as many as eight or ten pages a day. This was far heavier work to do alone, and without the assistance of the Urim and Thummim, than it was for Joseph and Oliver together to translate from twelve to fifteen pages with the all-important assist-

ance of the "Interpreters."

After the date of their baptism, the brethren appear to have worked more leisurely. Early in June they moved to Mr. Peter Whitmer's, at Fayette, Seneca County, New York, who had kindly offered them a house. Here the work was continued, John Whitmer, one of the sons, assisting them very much by writing. Joseph states: "Meanwhile our translation was drawing to a close, we went to Palmyra, Wayne County, New York, secured the copyright and agreed with Mr. Egbert Grandin to print five thousand copies for the sum of three thousand dollars." The copyright was secured

on June 11th, so it appears that between May 15th and the last-named date, or twenty-six days, they had not quite translated one hundred and twenty pages—not five pages a day—or they would have finished their work. The exact date the translation was entirely completed is not known, at least we have not been able to find it out.

Thus we see between the dates given, Joseph and Oliver had ample time to do the work claimed by and for them, the objection falls to the ground, and the truth is again vindicated.—*Juvenile Instructor.*

UTAH NEWS.

November 30th was observed in Utah as a day of thanksgiving.

J. H. Haverly, the celebrated American manager, has leased the Salt Lake Theatre.

The members of the Utah Commission, having finished their labors for the season, have gone to their homes in the east.

F. M. Pomeroy, one of the "Mormon" Pioneers, died at Mesa City, Arizona, October 29th, of heart disease, aged nearly 61 years.

At last accounts, 40,000 head of cattle had been shipped from Utah this year. The exportation is not so heavy as last season's.

Dr. Mattie Paul Hughes has been appointed resident surgeon of the Deseret Hospital, in place of Dr. Ellen B. Ferguson, who has resigned.

Some rather violent wind storms were experienced north and south of Salt Lake City on the 16th ult. In some places houses and barns were unroofed, fences and telegraph poles blown down, and other mischief perpetrated. No loss of life is reported.

The Utah Commissioners and their assistants having finished the counting of the ballots cast on the 7th of November, and finding that Hon. J. T. Caine had received the vast majority of the votes polled, issued to him the certificate of election as delegate to Congress for Utah Territory. Judge Van Zile, his political opponent, through his attorney, made a feeble attempt at protest, but all to no purpose.

Mr. Henry Grosjean, French Commissioner of Agriculture to the United States, was in Salt Lake City about the middle of November. He was under instructions from his government, to investigate the Utah system of irrigation. He also investigated "Mormon" Church government, discipline, etc., and remarked that the system of organization was the most complete of any yet brought to his notice.

On the afternoon of Friday, November 17th, Mrs. Annie Gallifant, refusing to answer certain questions before the Grand Jury, was ordered by Chief Justice Hunter to be confined in the Penitentiary until she should answer the questions. The lady was in an extremely delicate condition, and it was feared the punishment might inflict serious injury. The act is generally considered as a cruel outrage.